

No. 4342

TORONTO, FEBRUARY 10, 1968

Price Ten Cents

OFFICIAL ORGAN OF THE SALVATION ARMY IN CANADA AND BERMUDA

by Major D. FRANK WARD

SAID teenage Mary, "I must confess that I always thought of God as a person somewhat like Simon Templar, the 'Saint'. I pictured Him as a kind of romantic hero, who just comes to our aid whenever we are in trouble."

Listening, I wondered just how many other people have that same, vague idea of God, pictur-

ing Him as a sort of knight-errant, with a saintly halo; with a specific mission for rescuing



C.B.C. Photo

damsels in distress or ministering to people in dire need.

Maybe, you've grown out of the more romantic aspects of this way of thinking, but it does appeal to many who have been fed on a diet of King Arthur and the Knights of the Round Table or have been fascinated by the sight of "Robin Hood, Robin Hood, riding through the glen".

And in more recent days characters like the "Saint" have been seen cutting their way through every obstacle, overcoming stupendous odds, even defying death itself (in a nasty form) to achieve some rescue.

Such mental pictures of God may have been fostered by a too frequent quoting of lines such as, "O' God our help in ages past" or "God is our refuge and strength, a very present help in trouble". The emphasis has been on the rescue operation we expect God to launch when we find ourselves in difficulties.

But this is an incomplete—indeed, a one-sided — picture of God. His interest in us is not tied to being on hand when we fall into trouble. He is anxious to be what Jesus said He was—our Father—with a personal interest in us as His children. And that is a much better relationship than that of a knight-errant or a problem-tackling "Saint".

These "rescuers" make their sudden, swift impact upon a given situation and then, off they go on a new mission. And the "rescued" one has to fit together the pieces more or less on his own. There is no permanency about the relationship. The "Saint" goes marching off! How different it is

with God: His presence and help can become part of the very texture of our lives.

Admittedly, the idea of an ever-present God could cramp our style. After all, if "God is with us all the time" (as an old Sunday-school chorus goes) that means He sees our wrong-doing, knows our secret thoughts, hates, desires—and all the rest of the things that we would prefer were unknown to anyone. Yes, a God in permanent contact with us could be rather inconvenient.

If, however, we acknowledge His Fatherhood and see that our relationship with Him is on a right footing, the whole picture changes. We no longer think of Him merely as One who will respond to our frantic call in a moment of crisis, but as the ideal Father with whom we are on terms of trust and fellowship. He becomes One who shares our problems, forgives our mistakes, shows us which way to take and steadies us in the hour of doubt.

We might say that all this—and far more—is bound up in this idea of an ever-present God, this same God and Father who gave His only Son to be our Saviour.

When we accept Him as such we have no need for a knight-errant to rush to our rescue, for we have the assurance that "closer is He than breathing, nearer than hands or feet".

As Mary said in conclusion, "Because I gave my heart to God and sought His forgiveness, I know Him more fully as an ever-present Saviour, with whom I share every aspect of my life. As a result, I am far happier and more confident as a person for this discovery."

THE SAINT GOES MARCHING OFF...

CANADA AND BERMUDA

Published weekly by The Salvation Army Printing House, 471 Jarvis Street, Toronto 5, Ontario, Canada. International Headquarters: 101 Queen Victoria Street, London, E.C. 4.
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Frederick Coutts, General
Territorial Headquarters:
20 Albert Street, Toronto 1,
Ontario.
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All correspondence on the contents of THE WAR CRY should be addressed to the Editor, 471 Jarvis Street, Toronto 5, Ontario.
Subscription Rates to any address: 1 year \$5.00. Send subscription to the Publishing Secretary, 471 Jarvis Street, Toronto 5, Ontario, Canada.
Authorized as second class mail by the Post Office Department, Ottawa, and for payment of postage in cash.

IN THIS ISSUE

BELIEVE it or not, the fearsome-looking warrior shown at the foot of this column is not marching as to war. He is returning from a week-long singing festival. A fascinating glimpse of the kind of Salvation Army meeting held with these interesting people of Papua/New Guinea is found on page fifteen.

Also from down-under comes a lovely story of President Johnson's interest in an eight-year-old schoolboy. It begins on page twelve.

Timely hints for ski enthusiasts occupy this week's magazine page. They can all be summed up in one word—self-criticism—which is what the short extract from the Bible, at the foot of the page opposite, is all about.

Important statements regarding scriptural truths are included in the report of a "Day with the Word of God", in Toronto, reported on page nine. This week our Bible School lessons on the Psalms (page four) finish. Next week we shall begin a study on the Epistle to the Hebrews.



EDITORIAL:

Public Responsibility

THE rector of Edinburgh University refused to compromise himself. He found that his position required him to pass on to the university authorities the views and requests of the student body and their elected officers; but he publicly disagreed with a Students' Representative Council resolution that the student health service should provide the contraceptive pill to any student who wanted it. The students said he should resign. He did.

In his usual forthright style Mr. Malcolm Muggeridge poured scorn and contempt on the demand of some young people for pot and pills—"for the most tenth-rate form of escapism and indulgence ever known". From the pulpit of St. Giles's Cathedral he told them: "I have to say to you that whatever life is or is not about is not to be expressed in terms of drugged stupefaction or casual sex relations." (In fairness to the students it should be added that, at a subsequent meeting, by a small majority, they voted to back the rector.)

Of course there has been criticism of Muggeridge's "highly emotional and excessively moralistic attitude", chiefly because it is considered that in his own youth he was just as iconoclastic. That is neither here nor there. Presumably the office of rector requires the application of the wisdom of age and experience, which

is why Muggeridge as a rector has a greater responsibility than Muggeridge as a man.

Falling Star?

IT is this same sense of responsibility which caused the Toronto Daily Star to editorialise on June 1st, 1960: "The Star acknowledges the right of people to use liquor if they wish. But we cannot regard liquor as just another consumer product, whose use should be promoted, like soaps or breakfast cereals. That is why the Star declines liquor advertising at considerable cost in revenue."

Alas, the Canadian Magazine, which Star readers receive on Saturdays, has now advised advertising agencies that it will accept liquor and beer advertisements. Will this mean that the Star's ban will soon be rescinded?

If so, this is most untimely. What were once regarded as the opinions of temperance cranks have, in the last seven years, conclusively shown themselves to be warnings that would have saved untold suffering, misery and expense had they been heeded sooner. If a bankrupt British government can impose necessary liquor restrictions in spite of the loss of revenue involved, a respected Canadian newspaper should be proud to continue to do so.

Governor

DURING his three-day stay in Bombay, at the beginning of a week's campaign in the Western India Territory, the General, with Lieut.-Colonel Arthur Hook and Brigadier Edward Hodgson, was the guest of the Governor of Maharashtra, Dr. P. R. Cherian, and Mrs. Tara Cherian. Among those present were Cardinal Valerian Gracias and Bishop Shaw (Methodist). The General opened the new thirty-two-room young women's hostel, which includes several officers' quarters. The U.S.A. Central Territory gave generous help in this 875,000 rupee project. Also present were the architect, Miss Mistri and the Territorial Commander (Colonel Harry Warren).

Anniversary

EIGHTY-five years have elapsed since The Salvation Army commenced its operations in Sweden on December 28th, 1882. On the anniversary of that day Salvationists in the Stockholm area gathered for celebrations in the conference hall of the Folkets Hus led by the Chief of the Staff (Commissioner Erik Wickberg) supported by the Territorial Commander (Commissioner Gösta Blomberg). After a concentrated review of the marching-up of the Army in Sweden the Chief spoke of the Army's mission today.

The following day a similar anniversary gathering was held at Uppsala, and on Saturday at Norrköping, the Chief addressed a large congregation of Salvationists and friends. On the last day of 1967 he led the Sunday morning meeting at Motala. The watch-night service at Jönköping attracted many people, as did his morning meeting on New Year's Day.

In the evening the Chief ad-

dressed a gathering in Gothenburg, and his last public engagement in Sweden was an anniversary meeting at Malmö I Corps, attended by some 600 people.

Surplice

INVITED to provide music for a watch-night service in St. Paul's Cathedral, London, Cambridge Heath Band processed down the centre aisle and took their places in the chancel.

One of the bandsmen had mislaid his cornet and was sitting alongside one of the statues as the bandsmen took up their positions. The choirmaster asked why he was sitting thus and was told the reason.

The choirmaster asked, "Can you sing?"

"Yes," replied the bandsman, "I sing bass in the songsters."

"Then put on this surplice and join the St. Paul's Choir."

The astonishment of the Cambridge Heath Band and Songster Brigade can be well imagined as amid the Dean's procession marched one of their comrades in full uniform and wearing a surplice!

Gratitude

AN encouraging telephone call came to the Army's Welfare Services Department in Toronto just before Christmas.

This is what the caller said: "I am Miss S. I came to you at

a time when I was in dire need of counsel and help. You were very generous with your time and practical assistance. I was helped over what to me was an important crisis. Today I am well established. I have a secure position and I am doing well. Now I would like to help someone else through the medium of The Salvation Army. I would like to look after a family of six for Christmas."

A similar request comes annually from one of the metro hotels: "Please send me particulars of a large family we would like to take care of over Christmas."

This was no problem. The Army sent names, ages and sex of a family of fourteen!

Ornamental

IN answer to queries may we say that the blank, left-hand, top corner of our front cover is intended to be merely ornamental. Even so, Lieutenant Glenn McCaughey, the enterprising corps officer at Stratford, Ont., has been making good use of it from the first number of the new format (see below).

Editors over the years have frequently been asked to leave a blank spot on one of the pages where local corps announcements could be superimposed. Well, now we have it.

Worship With Us

Sunday 11:00 A.M. and 7:00 P.M.

Sunday School 10:00 A.M.

Wed. 2:00 P.M. Ladies Home League

SALVATION ARMY — 193 ONTARIO ST.

STRATFORD — PHONE 271-2762

CHRIST IS THE ANSWER

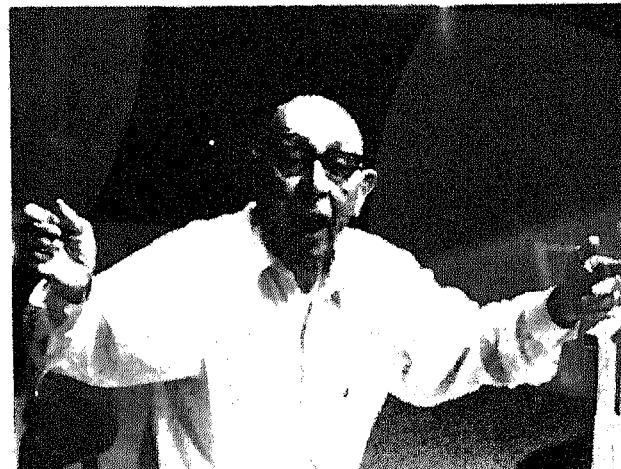
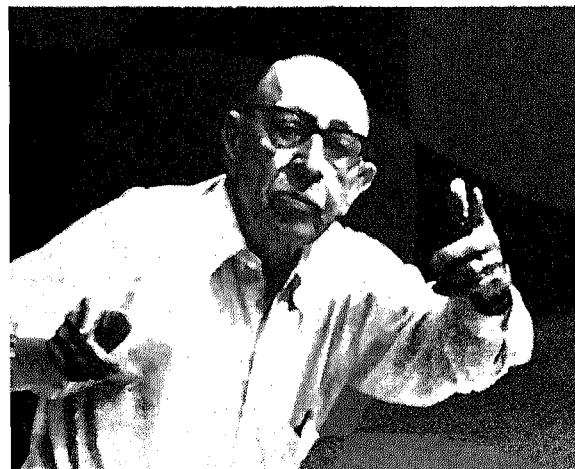
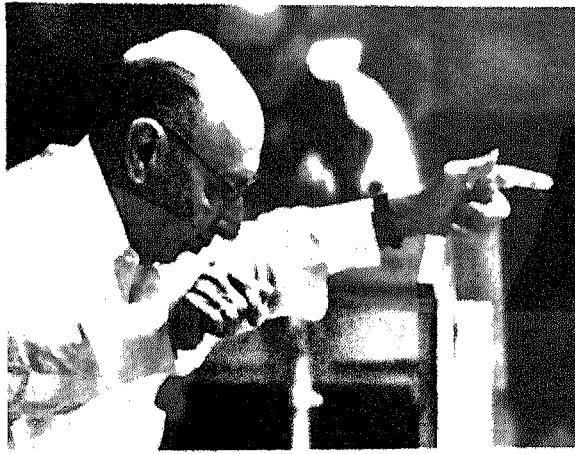


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TORONTO

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C.B.C. photo

The music's great, Igor

THE head is cocked to one side as if he's listening to a distant melody, far off and otherworldly. His lips are pursed with mild disapproval as he gazes through half-closed eyes. The arms, held rigid in the air, tremble slightly with the intensity of the moment.

Then the mood breaks and the cavernous mouth opens wide, singing the melody in strident tones while the arms flail the air with a staccato chopping. Light glistens from the bald dome of his head, the open-necked white shirt flaps about the frail body.

In front of him and around him, equally as warm in the glare of the Kleig lights are the ninety or so members of the Toronto Symphony Orchestra. The walls of Toronto's historic Massey Hall swallow up the sound of *Pulcinella* — sounds which came

from the pen of Igor Stravinsky forty-eight years ago.

Russian-born Igor Stravinsky is, at eighty-five, the greatest contemporary composer, according to many critics. A relatively unknown opera singer had no idea that the son born to him, on June 17th, 1882, in Oranienbaum, near St. Petersburg, Russia, would make the name Stravinsky world-famous. Young Igor was brought up in a musical environment and early showed signs of greatness, publishing his first work at the age of twenty-three.

But it's a long jump from Russian opera at the turn of the century to the Massey Hall rehearsal. In that last word lies the answer as to how its done. The word is *rehearsal*.

The torturous route from the mind of the

composer to the first draft of the manuscript, to the orchestra, to the first night performance with the glittering crowds, means rehearsal, rehearsal and still more!

Perfection is always still to be attained. The mood is never conveyed fully. The symphony is always—in some ways—unfinished.

But, that's life, isn't it?

There's always some unfinished business. It seemed pressing at the moment but soon the urgency fades beneath the clamour of a new day. You mean to get it done sometime, but just now you're too busy.

Different Music

The music of life seems more discordant than it did years ago, but maybe its just your imagination. The real fact of the matter is that you know you've stopped trying, even though you hope that in the end it'll be all right.

Fat chance!

Life is more than wishes and dreams of perfection. Life is doing something about the problem. That's why Jesus Christ said He came to give life. He knows that people get hung up with what they have to do *now* and in consequence they forget all about that urgent matter of life's sour music.

It is not very hard to ask God to save you from your past sins. The hard part comes in believing that He's done it, and that He wants you to keep away from sin in the future. But the asking is the beginning—for everyone. How about "making sweet music, with Him"—just now?

The music's just great, Igor Stravinsky, and thanks for what you've done to make it like that.

WELL, WHAT ABOUT IT?

DON'T criticize people, and you will not be criticized. For you will be judged by the way you criticize others, and the measure you give will be the measure you receive.

Why do you look at the speck of sawdust in your brother's eye and fail to notice the plank in your own? How can you say to your brother, "Let me get the speck out of your eye", when there is a plank in your own? You fraud! Take the plank out of your own eye first, and then you can see clearly enough to remove your brother's speck of dust.

Ask and it will be given to you. Search and you will find. Knock and the door will

be opened for you. The one who asks will always receive; the one who is searching will always find, and the door is opened to the man who knocks.

If any of you were asked by his son for bread would you be likely to give him a stone or if he asks for a fish would you give him a snake? If you then, for all your evil, quite naturally give good things to your children, how much more likely is it that your Heavenly Father will give good things to those who ask Him?

Treat other people exactly as you would like to be treated by them—this is the essence of all true religion. (Matthew 7:1-12)

BIBLE SCHOOL

Songs of God's People

IN this final lesson of our brief series of studies in the book of the Psalms, there will be a slight departure from the stated intention in lesson one, that of covering the five major divisions of the Psalms in the succeeding lessons. The reasons for the departure are two: first, the fifth major division (community laments) is very much similar in style and form with that of the laments of an individual, the sample considered being Psalm 22. The second is that any consideration of the first book of the Psalms (1-41) would be incomplete without a consideration of that gem, Psalm 23.

In a brief look at the community lament (and the reader is asked to apply this to Psalm 12), it can be seen that the writing usually falls into three sections. The first is the appeal or the cry for help, the second is the lament proper as the reasons for the evil happenings and the happenings themselves are examined. Finally there is a prayer for deliverance, with faith acknowledged in an omnipotent God.

From that brief outline, let us now turn our major attention to Psalm 23 which really does not establish itself in any particular mould, but, as John Paterson states, "It is the pearl and crown of all the praises of Israel. Its simple beauty has touched the hearts of all mankind, and from the womb to the tomb it has proved itself the stay and comfort of all God's children." Henry Ward Beecher says, "It is the nightingale of the psalms. It is small, of a homely feather, singing shyly out of obscurity; but, oh, it has filled the air of the whole world with melodious joy, greater than the heart can conceive."

Break in Continuity?

The Psalm sets a pastoral scene, and takes up the image of the shepherd and God's likeness to it, a simile which finds its origin early in the Bible (Genesis 49:24) and its use is continued through to New Testament times (John 10:10; 1 Pet. 5:4). There is some suggestion that there is a break in continuity in the lovely work as the role of the shepherd is given up for that of the host (verses five and six). However, we will consider the problem as it arises.

There has been some suggestion that this is a corporate representation, that Yahweh is the shepherd of Israel. Although this may be true from other writings, as Alexander Maclaren points out, "I cannot persuade myself that the voice which comes so straight to the heart did not come from the heart of a brother, speaking across the centuries his own personal emotions, which are universal because they are individual".

Verse one would be even more meaningful than it now is if, as the Hebrew phrasing would suggest, we were to add the word *therefore* between the two groups of words, making it read, "The Lord is my shepherd, therefore I shall not want". As this suggestion is followed one is driven back to consider the character and personality of the shepherd who will bring abundant satisfaction to the following sheep. And as we link this passage with the statement of Christ, "I

am the good shepherd", we realize how wonderfully we can be a part of the feeling of confidence engendered by these words.

It is necessary throughout this psalm to realize that the imagery is oriental in character and some idea of the responsibility of the shepherd in those lands must be considered. As Leslie Weatherhead points out in his fine volume *A Shepherd Remembers* the land of Palestine, although called "a place flowing with milk and honey", this might be so only in contrast to the desert. The bleak, barren and ruggedness of the terrain made the job of the shepherd one of constantly finding new sources of food for his flock. But the faith of the writer, in the face of such a difficult task, is "I shall not want".

A word must be said about the writer of the psalm. Critical scholars do not come solidly behind the usually held view that the author is David, even though the psalm is so headed. Weatherhead poses this problem, but states, "It is difficult to account for the close association of Jesse's son's name with the Psalter if he had no claim to be regarded as the Hebrew national poet. The Shepherd Psalm is best interpreted by reference to the experience of the shepherd life, just such a life as that which David had lived."

Mature Writing

Those who readily accept the authorship of David do not link the writing directly with his shepherd days but, as we are reminded by Dr. Marvin Vincent, "The psalm is not the utterance of the shepherd days, though it perpetuates their memory. This peaceful idyll is a voice out of the maturer life of the Psalmist."

No consideration of verse one would be complete without a recalling of the story associated with the first five words, "The Lord is my shepherd". A shepherd boy was met by two clergymen and engaged in conversation. It was discovered that the nature of his work and his early start at it had precluded any formal education, and he was almost as illiterate about spiritual matters. Choosing this psalm as a logical way of explaining God's love, the clergyman left the boy, telling him to remember these first five words by, starting with his thumb, and continuing through his fingers, associating each with a word of the statement.

The young lad was left, happy in this new discovery. Tragedy struck, however, and a severe storm swept in on the area, taking the life of the young shepherd. When he was found, he was grasping his third finger in his hand, signifying "The lord is my shepherd", a personal experience.

Verse two continues the picture and it is suggested that one must understand the nature of sheep to fully appreciate the significance of "to lie down". Until a sheep has eaten his fill and is satisfied, he will continue to wander, looking for the extra blade of grass that can assuage the hunger. But the Good Shepherd will make us "lie down", filled and contented in green pastures.

The "still waters" are suggestive of a hidden source of water, since an arid land such as Palestine has few moving bodies of water.

Concluding studies in the Book of the Psalms
by CAPTAIN MALCOLM WEBSTER, B.A.

And shepherds often would store water in secret places so that their flock would have sufficient in the dry seasons. And the hidden springs of water our shepherd knows, and leads us there. To lose confidence in a Shepherd who can supply such needs is, as Dr. Carl Jung, the world-famed psychologist, says, the real problem of our present world. He continues, "It is safe to say that all the patients I have encountered in the last thirty-five years of my practice have fallen ill because they have lost that which the living religions of every age have given to their followers."

A consideration of verse three should be linked with the reference of Christ to those who would "lay hold of it (a sheep fallen into a pit on the Sabbath day) and lift it out". The idea of restoration is of one who has strayed and surely this is the picture that Christ would have us see in his reference to God's love in the Parable of the Lost Sheep. We who are so prone to stray, as is a sheep (see Isaiah 53:6), are restored (sought out and found) by the Good Shepherd.

PSALM 23

A Psalm of David.

THE LORD is my shepherd; I shall not want.
✓v2 He maketh me to lie down in green pastures:
He leadeth me beside the still waters.
✓v3 He restoreth my soul:
He leadeth me in the paths of righteousness
For his name's sake.
✓v4 Yea, though I walk through the valley of the shadow of death,
I will fear no evil: for thou art with me;
Thy rod and thy staff they comfort me.
✓v5 Thou preparest a table before me in the presence of mine enemies:
Thou anointest my head with oil; my cup runneth over.
✓v6 Surely goodness and mercy shall follow me
all the days of my life:
And I will dwell in the house of the Lord forever.

Another reference to an oriental picture of a shepherd is to be seen in the next phrase, "He leadeth me". Our western picture of a shepherd or cattleman is of one who drives from behind the animals under his charge, but the eastern shepherd leads his sheep. What a difference this makes to us—for as with sheep, when the sound of danger comes, they look to the shepherd—so we can look to one who goes before, and leads us. And although the Palestine landscape was dotted with many by-paths the Good Shepherd will only lead in right paths. What confidence we can then have!

Who has not felt the comfort of the words of verse four! A picture of the Holy Land would include deep, dark ravines, where even the noonday sun doesn't penetrate, narrow at the bottom and with caves and hiding places on the steep sides. To find new pasture, a shepherd must lead his flock, on occasions, through these dark ravines. But three words stand out that bring encouragement to my heart.

The first is *walk*, and when I am prepared to walk and not run through a frightening experience, then I have a confidence born of the assurance, "For thou art with me". The second is *through*, for I am not caught in this valley; I walk through with my shep-

(Continued on page 11)

aids

TO DEVOTIONS

"I HAVE almost reached the regrettable conclusion that the great stumbling-block in the stride toward freedom is not the extremist but the moderate who is more devoted to order than to justice."

This statement by Martin Luther King provides one of the most tragic but accurate diagnosis of society today — more devoted to order than to justice. He went on to say that such people "prefer the negative peace which is the absence of tension to the positive peace which is the presence of justice".

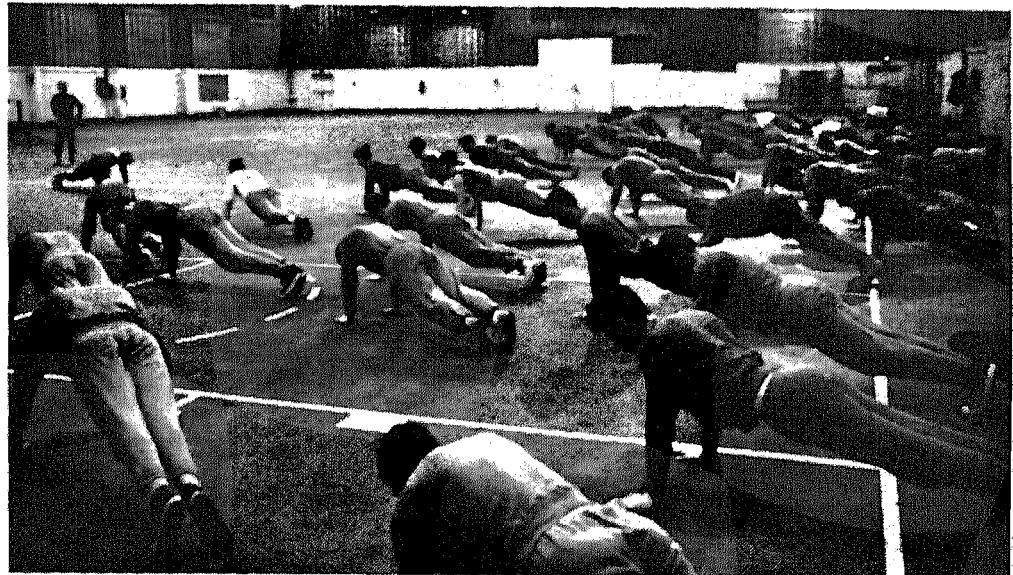
It is comparatively easy to sit in Canada and applaud or condemn his efforts south of the border. Our concern, if that is the way we feel, may even express itself by a pilgrimage to the centre of racial trouble where we join in a march of witness. But always we must return to our own "back yards" and face the somewhat routine of everyday life. The real challenge then becomes—what am I doing here and now with the problems that make up my little world?

Am I more devoted to order than I am to justice? Do I prefer to "smooth ruffled feathers" rather than face the real issues of life? Am I like the majority who prefer to live and let live, making no effort to prevent difficulty but joining the loud chorus of protest when the situation deteriorates to the point of becoming intolerable? Even then something fails us, for while we might raise our voice or write a letter and applaud those who speak up, when it comes to the plodding task of doing something constructive, we quickly lose ourselves in the crowd and "goof off". Don't get involved, at any cost, is our motto.

Spectator Living

A tragic manifestation of this attitude has become known as "spectator living", when we normal, intelligent human beings stand indifferently to one side while our neighbour is attacked, raped, beaten. Then we quietly slip away so as not to get involved. With such behaviour becoming common, the simple Parable of the Good Samaritan and its obvious teaching almost appears to be futuristic, though some people think we have outgrown such references. This well-known story makes it very obvious that a neighbour is not one by geographical location or coffee-break conversation. He is anyone who by virtue of his need comes in contact with us or we with him. True, we may not

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know him, we may not even like him, but compassion reaches beyond these artificial barriers.

When you stop to think about it, ethical insights as clearly set forth as the Parable of the Good Samaritan cannot be learned through many sources available today. Now, there is plenty of material available on thinking positively, acting confidently, adding years to life, making money, but it takes much searching to find insights into meaningful behaviour and character.

not made in the spirit of little Jack Horner who "put in his thumb and pulled out a plum and said: 'What a good boy am I'". Christianity does not derive its goodness from past accomplishments but rather its success in applying truth to the challenges of today. We need to remind ourselves that many of the essential blessings of society found their root in the faith of those who lived by this book, the Bible. We tend to be like individuals described by Elton Trueblood:

The final article of a series in which CAPTAIN ROY CALVERT talks about personal involvement and the Bible.

What we need are basic truths possessing unchanging quality and reality. This is a large request and it is quite likely that, if we could find a common source, we would have to face up to the problem of interpretation. We have both — the source and the conflict. The remarkable book known as the Bible serves this function and stirs up rival interpretation, usually enjoying more heat than light.

There are certain things which should be said and known about this document. For instance, has it ever occurred to you what might have happened if the Hebrew people had not considered their history, their language, their land as being holy and thus the special object of divine favour? This unique understanding of their history, language and land saved the Scriptures from extinction.

For many centuries, the Scriptures were the only readily available source of history. Many who followed its teachings initiated the first schools, hospitals, prison reforms, not to mention the underlying principles of democratic government. Such statements are

"People who cherish the values Christianity has deposited in life but who are content to pluck them like cut flowers without comparable concern for their roots in the faith that gave them life."

Rabbi Stuart Rosenberg offers three meaningful considerations about the Bible. A great deal of irrelevant doubt about the Bible would submerge if we accepted his three observations. First: the Bible is primarily an adult's book, written by adults, about adults and for adults. Too long we've permitted the idea to stand that the Bible is for children, acceptable in Sunday schools but of little value to the mature mind. Such reasoning is but the by-product of defensive thinking. Second: the writers of the Bible books meant more than they themselves intended to mean. This is perhaps the most adequate definition of inspiration. Like music and art, it is capable of communicating with succeeding generations because it is inspired... and the source of that inspiration we believe to be God. Third: the Bible only becomes meaningful and relevant when

we approach it as participants, not as objective scholars or spectators. It is when we see our lives, our weaknesses, our strengths portrayed in its narrative, that Bible truths become meaningful and personal.

If you accept the challenge to pursue spiritual reality, it will involve effort, discipline and time. Answers to your questions and solutions for your problems will not always come easily. But the establishment of a fixed goal in life, plus your constant and sincere reference to the Source of spiritual power, will more than compensate for the total involvement required. Arthur Larson offered wise advice for those who take up this quest. He said: "If the longest distance you can leap is fifteen feet and if the chasm is one hundred feet across, one leap can be rather dangerous. It might be better if you walked down and climbed up a step at a time."

A critical appraisal of the Bible's worth is recorded in the writings of the Apostle Paul: "All Scripture is inspired by God and is useful for teaching the faith and correcting error, for setting the direction of a man's life and training him in good living."

Impartiality

A VIOLET hid in the grass
Oft flaunts rare beauty quite
unseen;
The dew that clings to blooms at
dawn,
Gleams in the tallest evergreen;

At times we feel we are unhailed,
And view our lot with bitterness,
No laurels shine upon our brow,
We find that life is lustreless;

But our gain must be deep within;
Though only routine tasks are done,
Though bluebirds sing while sparrows
chirp,
God's blessings fall on everyone.

—ANNETTE VICTORIN



During his recent visit to the Woodstock Corps, Ont., the Territorial Commander, Commissioner Clarence Wiseman, assisted with the burning of the mortgage on the corps building. He is seen performing this important act with Billy Russell in the background and Corps Sergeant-Major S. Cracknell.

The Need for Commitment

RECENT weekend visitors to the Sarnia Corps, Ont. (Major and Mrs. Thomas Smith), were the Field Secretary and Mrs. Colonel Leslie Pindred, who were supported by the Divisional Chancellor and Mrs. Brigadier Harold Sharp.

Activities commenced on the Saturday evening with a corps supper, at which more than a hundred were in attendance.

NOTES IN PASSING

WORD has been received that Lieutenant Lillian Spence, who is presently stationed at Port Colborne, Ont., has been accepted for missionary service in Rhodesia, although word of her actual appointment has not yet been announced. She is due to sail from Montreal on July 27th, 1968, for England and from Southampton on August 9th.

* * *

Congratulations are extended to Major George Cave, of the St. John's Grace Hospital, who has successfully passed the hospital management course. Also to Mrs. Captain Arthur Shadett who has just completed examinations with the Royal Conservatory, Toronto, leading to the associate diploma in voice. She received an honours standing in the seven examinations needed for the diploma.

* * *

Captain Carol Ratcliff has been bereaved of her father, her mother's health being in very poor condition also. Captain Hendrik Verstege has been bereaved of his mother, who passed away in The Netherlands and Major Robert Walker, of his brother.

* * *

The finance department would acknowledge the receipt of an anonymous donation of \$5.00.

* * *

Captain and Mrs. Ronald Braye, of Clarenville, Nfld., would express appreciation to those who sent messages of concern during the recent hospitalization of Mrs. Braye.

* * *

Mrs. William Noseworthy of St. John's, Nfld. and members of her family would like to express appreciation to the many kind friends who remembered them during the recent passing of her husband.

After the meal and introductions the Commanding Officer read a financial and statistical report which noted advance in the cause of God's kingdom. Brother M. Siddle, who has recently accepted responsibility as the Salvation Army welfare worker for the city, reported that 1,900 people had been assisted in the welfare programme during the year. A sing song was led by Songster Leader Les Walter before Colonel Pindred described the effectiveness of the "Partnership in the Gospel" programme. He emphasized the need for the laity to be totally involved in the corps programme and completely committed to God.

In spite of severe weather conditions on the Sunday the usual meetings were well attended. Consecrations were made in both the morning and the evening meetings.

Commissioner Clarence Wiseman (left) was a special guest at anniversary celebrations at the Cedarbrae Corps, Ont. He watches while Envoy Darius Hunt cuts the anniversary cake. The Commanding Officer is Captain L. Dixon.



MORTGAGE BURNING AT WOODSTOCK

Territorial Leaders Conduct Spirit-Filled Meetings

THE eighty-fourth anniversary celebrations of the Woodstock Corps, Ont. (Captain and Mrs. Len Pearo), were conducted by the Territorial Commander and Mrs. Commissioner Clarence Wiseman, supported by the Divisional Comander and Mrs. Lieut.-Colonel Stanley Gennery.

For a second year the anniversary Saturday afternoon was given over to a series of councils for laymen of the corps, the theme being "This is our task". The Commissioner established the theme for the day as he spoke on the role of the Salvation Army corps. Following his message the laymen gave expression to their thoughts by the presentation of papers and in discussion groups.

Following the anniversary supper Mrs. Wiseman met in private session with the women of the corps, the men making preparation for the evening meeting of praise and dedication, a feature of which was the burning of the mortgage.

The gathering was divided into three sections, the first, "From the past", included a film depicting the demolition of the old building with the erection of the new. The second, "In the present", saw four-year-old Billy Russell, with television lights on and the band playing the Doxology, move from the back of the hall as the representative of the young people's corps, bearing the mortgage. He presented it to Corps Sergeant-Major Stan Cracknell, who in turn passed it on to the Commissioner.

After words of challenge the mortgage was burned. This led into the final section, "Into the future", which gave the Commissioner an opportunity of projecting words of counsel as he told of the diminishing world for which the unchanging Christ is sufficient. In the period of prayer

which followed, six comrades surrendered at the Mercy Seat. A final prayer was offered by Rev. A. E. Eustace, president of the local ministerial association.

BRIGHT sunshine greeted the bandsmen as they proceeded to their open-air stand on Sunday morning. During the indoor meeting which followed, the band played "My all is on the altar" and the songsters rendered "Show Thyself to me". Mrs. Wiseman, in her message, called upon the members of the congregation to make themselves available to God so that His will might be fulfilled in their lives.

Sunday afternoon was given over to the young people as the Territorial Commander paid a special visit to the Sunday school to present Bibles to a number of recent graduates to the senior school from the primary department.

The evening meeting, which was attended again by a capacity congregation, was led by Lieut.-Colonel Gennery. From the opening prayer by Songster Sergeant Mrs. Holbrook, it was evident that the Holy Spirit's presence was felt. Following the band's rendition of "The hill of Calvary", Captain Pearo called twelve comrades to the platform, the Commissioner conducting a swearing-in ceremony as soldiers of The Salvation Army. The songster brigade again prepared the way for the message through their selection.

The Commissioner's challenge brought all face to face with the claims of God upon their lives and in response to the appeal the Mercy Seat was lined again and again as over thirty seekers were registered.

Although the hour was late a fine group assembled in the young people's hall for the traditional cutting of the anniversary cake, performed by Sister Mrs. Comley and Julie Bessant. Bandmaster James Gordon then spoke words of appreciation for the fine leadership given during the weekend.—J.R.

Promoted to Glory

WORD has been received of the passing of Mrs. Brigadier John McElhinney (R), from Toronto, Ont., on January 24th, 1968.

Details regarding the career of this veteran officer and of the funeral service will be carried in a subsequent issue of *The War Cry*.

Read This Copy of

THE WAR CRY

THEN PASS IT ON TO A FRIEND

BROTHER Hubert (Hughie) Garland, of the Wychwood Corps, Toronto, was promoted to Glory in his seventy-ninth year. He was a native of Newfoundland, moving to Toronto in 1908, settling first at Dovercourt Citadel Corps and since 1927 has been an adherent of the Wychwood Corps. Although unable, through ill health, to participate actively in the corps, he was a source of encouragement to members of his family. In his final illness he gave assurance of the blessing of God upon his life.

The funeral service was conducted by the Commanding Officer, Captain Archie Peat, assisted by Brigadier Wm. Slous and Major Cyril Gillingham. Bandsman Arthur Currie sang "Beyond the sunset", a favourite song of the departed brother. He is survived by his wife, two daughters and a son.

"**H**E was a fine Christian," said Envoy E. Hewlett in the course of a tribute to Brother Joseph Jean, recently promoted to Glory from Windsor, Ont. Brother Jean, who was over eighty years of age, had been handicapped for over half of his life by the loss of a leg. This did not prevent his attendance at meetings, knee drill and other public gatherings in addition to his being a most effective War Cry salesman. He was always quick to testify to the presence of God in his life and it was a

common sight to see him on his specially equipped bicycle as he made his way to Army activities.

The funeral service was conducted by the corps officers, Major and Mrs. Robert Marks. At the memorial service, tribute was paid to the high standard of Salvationism exhibited by the comrade, whose sincerity and courage were an inspiration to many. The band played "Promoted to Glory" and the songster brigade presented "Now I belong to Jesus".—F.H.

A STALWART veteran soldier of the College Ave. Corps, Windsor, Ont., Mrs. Mary Elizabeth Lawrenson, passed to her eternal reward just a few days after her ninety-first birthday. She was born in England, coming to Canada in 1908, settling first in Galt, Ont., for eighteen years. She then moved to Windsor and has been a life-long Salvationist, giving effective service in the home league.

She was possessed of a most happy, gracious personality, which radiated the presence of Christ to other lives. Even though in poor health in the last few years and rarely able to attend meetings she maintained a cheerful Christian witness to those who visited her.

The funeral service was conducted by the Commanding Officer, Captain Charles Woodland, with Captain Leo Porter offering prayer, the Divisional Commander, Lieut.-Colonel Stanley



A men's service group has been formed at the Happy Valley Corps, Labrador, which has been of much help in the furthering of the corps programme. Some of the members were absent when the photo was taken. The Commanding Officer is Captain Garland Pearce.

Gennery bringing the message. Young People's Sergeant-Major Wm. King sang, "My home is in Heaven".

She is survived by two daughters, Captain Margaret, of London, and Ivy (Mrs. F. Sturgeon), a son, Robert, and a brother, Peter W. Houghton, of London. Her husband passed away three years ago.

WHEN Evangeline Booth was called to take command of The Salvation Army in the United States in 1904, Ensign Nellie Downey of Canada came with her. On the transfer note it was stated regarding her: "Can be thoroughly relied upon for godliness, self-sacrifice, loyalty and business capacity. A good singer."

Her later service fulfilled completely this expression of confidence as she served on the field and headquarters. For Ensign

Downey, however, her appointment to the New York number one corps (New York Temple) was climatic. It was in this appointment that she gave outstanding service as pastor and preacher; and it was from this corps that she was married in 1913 to a fine Salvation Army soldier, William McGue.

During World War I in 1918, due to a critical shortage of officers, Mrs. McGue agreed to return as the Commanding Officer of the New York Temple Corps and was loved and respected by all as she served until 1925 with the honorary rank of Adjutant. From then until incapacitated by advancing years, Mr. and Mrs. McGue were familiar figures at corps and larger Army functions in the New York area. After the promotion to Glory of Mr. McGue in 1956, life lost much of its meaning for Mrs. McGue as she tried to adjust to her changing world.

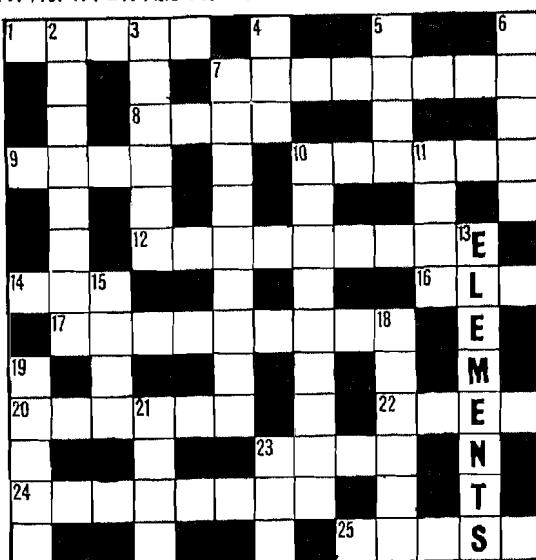
She was ninety-five years old when she heard the welcome call to her eternal home.

The service at Asbury Park, N.J., where Mrs. McGue had resided for a number of years, was conducted by Lieut.-Colonel Mina Russell (R) assisted by Brigadier Olive McKeown, Major Stanley Wright and Major William Hocking (R).

Later family and friends met in warm remembrance at a service in Kingston, Ont., from which corps she entered training, led by a long-time friend, Brigadier Cecil Dark (R), who also conducted the committal service at the family plot in Kingston.

— Scriptural Crossword Puzzle —

REFERENCES ACROSS: 1. Sol. 2. 7. 2 Sam. 8. 9. Ps. 16. 10. Is. 65. 12. 1 Tim. 6. 14. 1 Chron. 8. 17. Ps. 23. 20. Pro. 25. 22. Matt. 27. 23. Col. 1. 24. Acts 17. 25. Luke 19. DOWN: 2. Rom. 13. 3. Acts 6. 6. Mark 8. 7. Acts 17. 10. Ps. 51. 11. Pro. 30. 13. Col. 4. 15. Ps. 126. 18. Ps. 55. 19. Pro. 17. 21. Acts 10. 23. Ps. 10.



Where a dash is printed, the missing word is the required solution. Biblical references are given, to be used if needed.

ACROSS

1. The vines with a tender one give a good smell [5]
7. Vessels of silver, gold and brass "king David did — unto the Lord" [8]
8. A nation in an ideal situation? [4]
9. The Psalmist said God would not leave his soul in this place [4]
10. "For, behold, I — new heavens and a new earth" [6]
12. Jesus is the blessed and only this, the King of kings, and Lord of lords [9]
14. Father of Kish, grandfather of Saul [3]
16. Cunning [3]
17. "He — my soul" [9]
20. A word fitly spoken is like these of gold in pictures of silver! [6]
22. One was put into Jesus's hand on the Cross [4]
23. Epaphras was described as such a fellowservant [4]
24. Those in Berea — the Scriptures daily" [8]

DOWN

2. "The minister of God, a — to execute wrath upon him that doeth evil" [8]
3. He was a deacon [6]
4. Popular cuppat [3]
5. Race that turns to a measure! [4]
6. Number of loaves used to feed four thousand [5]
7. Paul told the Athenians that he had beheld these [9]
10. "Sinners shall be — unto Thee" [9]
11. They are described as a "people not strong" [4]
13. When we were children we were in bondage under these of the world [9]
15. Those who sow in tears "shall — in joy" [4]
18. The Psalmist said this had overwhelmed him [6]
19. A wicked doer gives heed to such lips [5]
21. Jesus Christ is this of all [4]
23. Home of a lion [3]

SEEKERS RECORDED

SPESIAL weekend guests at the Terrace Corps, B.C. (Lieutenant and Mrs. Gordon Foote), were the Divisional Commander and Mrs. Major Fred Lewis.

Five seekers were registered on Sunday morning. At nine in the evening the soldiers and friends gathered at the corps for a challenging film, this being followed by a fellowship hour, held in the junior hall. The watch-night service followed, and again the presence of the Holy Spirit was much in evidence with four seekers being recorded.

On the following Tuesday evening Mrs. Lewis visited the home league and presented the divisional shield to the league members denoting proficiency in their work during the past year.

Laymen to the Fore



League of mercy members at Ottawa, Ont., pack sunshine bags for distribution in the area. From left to right are Mrs. Mountain, Mrs. Captain Cliff Williams, Mrs. Brigadier Arthur Pitcher, Mrs. Posselwhite, Mrs. Brigadier John Smith, Mrs. Brigadier John Patterson and Mrs. Major Alex Turnbull (the local secretary).

EFFECTIVE MINISTRY

TERRITORIAL Evangelist, Captain William Clarke, recently conducted a week-long spiritual campaign at Flin Flon, Manitoba (Captain and Mrs. Roy Wombold).

A fifteen-hour-long bus ride, almost due north from Winnipeg, brought Captain Clarke into Flin Flon at midnight. The following day the temperature dropped to forty below zero, later hovering around the fifty below mark. In spite of this week-long extreme weather there were good attendances during the campaign, which resulted in a number of seekers, as well as a young couple's dedication of their lives for full-time work in The Salvation Army.

The general theme for the meetings was, "I am not ashamed of the gospel of Christ" as Captain Clarke, through music and message, expressed the truth of the gospel. Tapes were made for broadcast over the local radio station's "Moments of meditation" series and a live broadcast featured an interview with Captain Clarke.

Calls were made at the high school and at people's homes. Corps Cadet Margaret Hunter won an award for bringing the most people to the meetings. Over 500 people attended the week of meetings and a spirit of expectancy continues in the corps for revival north of the 54th.

GALT

RECENT Sunday meetings at Galt, Ont. (Major and Mrs. Ivan McNeilly) were of an entirely different nature when soldiers of the corps planned, prepared and took charge of the full Sunday's activities. As an innovation the emphasis Sunday morning was on a salvation message while in the evening the holiness theme was to the fore.

The morning meeting was led by Singing Company Leader A. Mercer, the message being given by Retired Corps Sergeant-Major John Geiger. Several lay Salvationists took part and in response to the appeal two comrades knelt at the Mercy Seat.

The afternoon meeting took the form of a "free and easy" gathering, music being supplied by an ensemble from the band and the "Galtones". A highlight of the gathering was a panel discussion, the members of the panel dealing with questions supplied through a question box which has been placed at the back of the auditorium on previous Sundays. Members of the panel were drawn from the teen age group as well as those of more mature years.

The evening meeting was led by Primary Sergeant Mary French, Singing Company Pianist Glen Lavendar bringing the message. Those in attendance were given much food for thought through the emphasis of the gathering. A musical feature was the singing of a boy's quintette (all members of the singing company) which gave a fine rendi-

tion of the song, "No one ever cared for me like Jesus".

ST. CATHARINES

AYMEN'S Sunday was recently observed at the St. Catharines Corps, Ont. (Major Ruth Knowles, Major Zeversa Richards), and in spite of decidedly inclement weather, a most enjoyable day resulted. The message in the morning meeting was given by Young People's Sergeant-Major Roy Adams and in the evening by Bandsman H. Johnson.

The following weekend featured the corps cadet brigade under the leadership of Corps Cadet Counsellor Mrs. D. Hillier. Gwen Smith in the morning and Karen Austin and Alan Ash in the evening gave witness to their faith. Alan described how corps cadetship has helped him in both school and home contacts.

The message in the morning was given by Major Fred Smith who spoke on the positive and negative aspects of Christian living. In the evening Dr. John Heborn, a professor at the local Brock University, told of the change that can be effective in the life at conversion.

Dr. Heborn is a Salvationist and corps cadet counsellor at Staines Corps, Eng., and gave witness to the fact that, with no Army background, he found Christ as Saviour and God's way for his life through his attendance at corps cadet class. He is a bandsman and songster at present in the local corps.—N.H.S.

The Nurses Fellowship



1 ▲ 2 ▼



3 ▲ 4 ▼



1. The fellowship group at St. John's, Nfld., with Mrs. Colonel Wm. Ross. 2. A planning meeting in Winnipeg with Mrs. Reid Taylor, Mrs. G. R. Diehl and Mrs. Brigadier Gerald Wagner. 3. Two cadets who are nurses, Dorothy Munday and Edith Campbell. 4. A missionary fellowship member, Captain Joyce Hetherington, of Zambia. 5. The Southern Ontario Divisional fellowship with Mrs. Lieut.-Colonel Arthur Moulton. 6. The happy fellowship that functions in Victoria, B.C.



5 ▲ 6 ▼



A DAY WITH THE WORD

SPOTLIT in the centre of the platform at Toronto Temple was a huge open Bible. Before it, during the two sessions of "A Day with the Word of God", six speakers enlarged up its place and purpose in the life of the believer. "Illumine me," the sung prayer at the beginning of the afternoon session, expressed the desire running through the songs from the specially printed sheet, that the Holy Spirit would continually shed His light through the Scriptures.

After the Chief Secretary (Colonel Leslie Russell) had led the opening exercises the Territorial Commander (Commissioner Clarence Wiseman) explained that the meetings would declare what Christ is and what He has done. He also referred to the display of literature set out in the hall by the Canadian Bible Society.

Brass and vocal music was contributed by cadets, and Mrs. Major Clarence Burrows sang Mary Lathbury's well known "Break Thou the Bread of Life" to a tune specially composed for the occasion by Lieut.-Colonel John Wells.

The first speaker, Major Margaret Green, dwelt upon the Christian's privileged task to reflect, as a mirror, God's light. "Jesus came to show us what God is like" . . . "God shines in so that we can shine out" . . . "The infirmity is ours, the glory is God's." She ended by giving her own radiant testimony.

Another scriptural song, and then Captain Bram Tillsley came to the rostrum. He emphasized the place of dogma in an understanding of God; that "creedless Christianity" overlooks the necessity for the validity of any subjective experience to be tested by objective standards; that although religion was unquestionably a personal experience it was never a private one. We need basic convictions, and a creed helps us to define and communicate. Finally he returned to his text (John 7:17) declaring that by continual trust and obedience to the revealed will of God men may know Him.

In the depressing confusion created by some modern theologians in their attempts to define God, said Commissioner Wiseman, and even though we cannot see God, comprehend His scope or understand His glory, it is good to note that the Bible declares that God knows us and loves us. Though we can only see God in a figurative sense, in numerous ways we can begin to know Him. Christ is "the visible expression of an invisible God"; God is also revealed in His crea-

tive activity and in moral law.

Then came the challenge. "Our growing knowledge of God makes us aware of our irrevocable responsibilities," said the Commissioner. God is eternally



asking us questions which call for continuing personal commitment, and bring the realization that for our good He wants to possess all authority over our lives. With these "tremendous questions", the afternoon session closed.

IN the time between the two sessions, a screen was lowered at the back of the platform and two films were shown, the first, one of the "Living Word" series, the second, the premiere showing in Canada of the newly completed missionary film, "The blood of the martyrs", which tells the story of up-to-date Salvation Army service in Korea, as seen through the eyes and life of the then Cadet Nor Tai Shik, the son of Major Nor Yung Soo, who was martyred by invading troops during the Korean war.

The Field Secretary (Colonel Leslie Findred) led the congrega-



ABOVE: Six young people are transferred from the young people's corps as senior soldiers of the Victoria Citadel Corps. Welcoming them is Corps Sergeant-Major Max Chalk, holding the flag is Brother Dalby and making the presentation is Recruiting Sergeant Les Spooner. LEFT: Newly enrolled soldiers of the Bracebridge Corps, Ont., are seen with the corps officers, Captain Mrs. Grace Cotie and Aux.-Captain Edna McKenzie.

tion in a united affirmation, "The word of God is sure", before Mrs. Wiseman shared the need of a family which had been revealed to a Salvationist of a doctor's diagnosis of a small child's contraction of leukemia, then prayed for this family, broadening her prayer to encompass the world and its need.

Three lay Salvationists joined the roster of speakers. The first, a law student, Bandsman Ken Pedlar, told of his conception of the authority of the word which he felt must not only be believed but lived out in the daily life of the Christian. Songster Mrs. Brian Watkinson, the mother of three, in a homely way, described how she endeavoured to teach the word in the setting of the family, again indicating the importance of the "lived out" truth in her own experience as the greatest teacher.

The final speaker was Bands-

man Norman Robertson who spoke about the influence of his faith in the Bible on the world of work stating that he gladly took his stand in his place of employment, sometimes having to refuse activity since it contravened the tenets of his faith.

Music for the evening was supplied by the Scarborough Songster Brigade which gave an effective rendition of "Jesus Himself drew near" and the Toronto Temple Band. Mrs. Burrows preceded the message of the Commissioner as she sang "O Lord, most high".

The Commissioner then continued his probing of the subject, "Can I know God?" repeating the question asked by so many, "If Christ is at the centre, where does all the disorder, the wars, the strife come from in the world?" He pointed out that the ultimate message of the gospel is a personal one, working from the proper placement of Christ in His lordship at the centre of individual lives, this then spreading out to bring His lordship to the world. With apt illustrations he made his point most forcibly.

As the appeal was extended a number of comrades responded in surrender, giving Christ the pre-eminent place in their lives. Others who assisted in the meeting included the Staff Secretary (Colonel Frank Moulton), the Training Principal (Lieut.-Colonel John Wells), Major Leslie Titcombe, Major Fred Halliwell and Major Kenneth Evenden.

Officers of the Northern Ontario Division recently met for a spiritual retreat in Orillia—a time of rich blessing and soul renewing. Those who assumed leadership, and are seen in the front row, are Commissioner and Mrs. Clarence Wiseman, the Divisional Commander and Mrs. Lieut.-Colonel Charles Sim, Brigadier and Mrs. Sidney Mundy and the Divisional Youth Secretary and Mrs. Captain Peter Roed.



Successful Venture

LADIES of the home league at Nelson, B.C. (Aux.-Captain and Mrs. Frank Phelps), held a highly successful sale recently, despite inclement weather conditions outdoors. The sale was opened by the wife of the United Church minister, Mrs. David Cline, while the wife of the Mayor, Mrs. Maglio, and the wife of the Baptist minister, Mrs. Dan Webie, poured tea.

COMING EVENTS

Commissioner & Mrs. C. Wiseman

Brantford, Sat.-Sun., Feb. 10-11; Metro-Toronto Divisional Retreat, Tues.-Thurs., Feb. 20-22; Belleville Citadel, Sat.-Sun., Feb. 24-25; Argyle, Hamilton, Sun., March 3; Toronto, Mon., March 4, (Divisional League of Mercy Annual Dinner); Guelph Citadel, Sat.-Sun., March 9-10

Commissioner and Mrs. W. Davidson

St. Catharines Citadel, Sat.-Sun., March 9-10

Colonel and Mrs. L. Russell

Oakville, Sun., Feb. 18; Galt Citadel, Sun., March 3

Colonel and Mrs. L. Pindred

Kingston Citadel, Sat.-Sun., Feb. 24-25

Colonel L. Pindred

Vancouver Temple, Sun., Feb. 11 (a.m.); Vancouver Harbour Light, Sun., Feb. 11 (p.m.); Victoria Harbour Light, Sun., Feb. 17; Victoria Citadel, Sun., Feb. 18 (a.m.)

Colonel and Mrs. George Higgins: East Toronto, Sun., March 3

Colonel and Mrs. Frank Moulton: East Toronto, Sun., Feb. 11; Moose Jaw, Sun., Feb. 25 (a.m.); Regina Citadel, Sun., Feb. 25 (p.m.); Park Extension, Montreal, Sat.-Sun., March 2-3

Colonel and Mrs. William Ross: Winter-ton, Sun., Feb. 11; St. John's Citadel, Thurs., Feb. 15; Long Pond, Sun., Feb. 18; St. John's Temple, Thurs., Feb. 22; Bay Roberts, Sun., Feb. 25

Lieut.-Colonel Eric Coward: Willowdale, Sun., March 3 and Sun., March 10

Lieut.-Colonel Wilfred Hawkes: Uxbridge, Sun., Feb. 11; Fenelon Falls, Sun., Feb. 18; Belleville, Sat.-Sun., Feb. 24-25

Lieut.-Colonel and Mrs. W. Pedlar: Mount Hamilton, Sun., Feb. 18

Lieut.-Colonel and Mrs. Alfred Simester: Woodstock, Sat.-Sun., Feb. 10-11

Brigadier and Mrs. C. Fisher: Dunnville, Sun., Feb. 18

Brigadier and Mrs. Sidney Mundy: Toronto Harbour Light, Sun., Feb. 11

Brigadier Arthur Pitcher: Vancouver Temple, Sun., Feb. 25

Brigadier and Mrs. Kenneth Rawlins: Harbour Light, Toronto, Sun., Feb. 18

TERRITORIAL EVANGELISTS—

Major and Mrs. George Clarke: Clarenceville, Sat.-Sun., Feb. 10-11; St. John's Citadel, Wed.-Mon., Feb. 14-19; St. John's Temple, Thurs.-Wed., Feb. 22-28; Springhill, Fri.-Tues., March 1-5; Charlottetown, Fri.-Sun., March 8-10

Captain William Clarke: Brandon, Sat.-Mon., Feb. 10-19; Ellice Ave., Wed.-Mon., Feb. 21-26; Prince Albert, Sat.-Sun., March 2-10; North Battleford, Mon., March 11

OFFICIAL GAZETTE

TERRITORIAL HEADQUARTERS— APPOINTMENTS

Captain David Thorburne, Armdale
Lieutenants Walter Howells, Yarmouth;
Lorraine Randell, Liverpool

Clarence Wiseman

Territorial Commander

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SOPRANO comet plus two leather cases all in good condition. Contact Lois Robillard, 300 Mohawk Rd. E., Hamilton, Ont.

WANTED

New and used instruments for youth band at the New Glasgow Corps. Please write to the Commanding Officer, 419 Lorne St., New Glasgow, N.S., stating type of instrument, make, condition and cost. Instruments are badly needed for the training of new players.

* * *

Uniforms and bonnets for soldiers. Please write the Commanding Officer, 419 Lorne St., New Glasgow, N.S.



On a recent Sunday morning at Brampton, Ont., a brief service of dedication was held in connection with the acquisition of a Sunday school bus. The corps officer, Captain Carl Bowes, is seen standing near the door of the bus with Corps Sergeant-Major T. Farthing and Corps Treasurer K. Kurtz.

Bird-watching

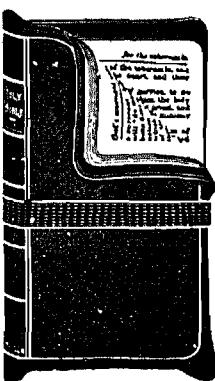
ACCOMPANYING on excellent devotional article by Captain Roy Calvert on page five of the January 27th issue of "The War Cry" was a picture designed for gullible readers only. The Laridae family here misrepresented by the Sullidae family would be as insulted as the Irish mistaken for the English.

The story concerned "great flocks of seagulls" near a Florida coastal town. The picture shows adult Gannets (*Morus bassanus*) on their breeding ground, probably the famous Bonaventure Island

Gannet colony some three miles from the village of Percé, P.Q. on the Gaspé coast. Coniferous trees visible in the background would seem to support this assumption. Gannets breed very locally along the North Atlantic Coast in the Canadian Maritimes also in Iceland, the Faroes, and the British Isles.

I'm sure you will appreciate my concern in writing on behalf of this unique Pelecaniforme which has, unwittingly I'm sure, by association in "The War Cry", been thrown in along with the forty-one North American species of the Gull family.

Ken Evenden
Major



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MISSING PERSONS

The Salvation Army will assist in the search for missing relatives. Please read the list below, and if you know the present address of any person listed, or any information which will be helpful in continuing the search, kindly contact the Men's Social Service Secretary, 20 Albert Street, Toronto, marking your envelope "inquiry".

BOWEN, David George. (alias Wilfred Rochette). Born August 6, 1941/42 in Edmonton, Alberta. Has encircling scar on 3rd finger, left hand. Last contact June, 1966. His sister Vicki very anxious to contact re family death and another family matter.

67-658

DAHLGREN, Andreas Ellingsen— Descendants of, left Norway in 1890 and known to be deceased. Said to have gone to Alaska and Canada in search of gold. In own country was a goldsmith and owned his own jewelry business. His grand-daughter in Norway seeking his children or grandchildren. It is stated that this man's skin was of a peculiar fish-like scale which was quite prominent on face.

68-1

HADDAL, Inge Kaare. Born January 31, 1942 in Norway. Parents Nils and Dina Haddal. Single. To Canada 1962. Worked in Georgetown, P.E.I. Later believed to be in Toronto and St. Catharines. Was known to have been in Vittoria, Ont. Last contacted his home October, 1966. Parents most anxious to hear of and from him and would gladly finance fare home. 19-190

68-1

HALL, Archibald. Born May 1 or 3, 1897 in Glasgow, Scotland. Was baker. To Canada in 1927. Last heard from in 1956 when he lived in Vancouver, B.C. His elderly sister, Mrs. Margaret Hughes, desires to know present circumstances and whereabouts. 19-091

68-1

IRISH, Roseanne Alice (Jean). Born July 11, 1950 at Fort Erie, Ontario. Single, 5'9" tall. Weighs 190 lbs. Was a waitress. Parents Clive and Muriel Irish. Was known to have been in Winnipeg recently and was heard from by a friend from Nipigon, Ontario. Parents very worried and most anxious for news of well-being and whereabouts. Please contact. May phone collect Fort Erie 371-4086. 68-3

68-16

JANZEN, Franzan (born 1896) and his daughters, Margareta (born May 2, 1924) and Helene Pankraz (alias Hildebrandt) (born 1916). Inquirer—a son and brother — Heinrich Janzen. Another relative, John D. Janzen, is said to have lived at 500 Trans Canada Highway E., R.R. No. 2, Chilliwack, B.C. Can anyone enlighten us as to any of these people or their whereabouts? 19-236

68-14

KOSKINEN, Yrjo. Born April 30, 1893 in Finland. Parents Juho Malakias and Ilinna Koskinen. To Canada in 1920. Wrote one letter from Sunshine C.P.R., Ontario. His sister, Mrs. Olga Maja, inquires.

68-14

LEPS, Harold Elmer Joseph. Born February 6, 1930 in the West Indies. Height 5'9", slim, sallow complexion, white. His last known place of work was as executive with Liquid Carbonic, Port of Spain, Trinidad, W.I. Also has worked with Lytons of Canada (1964) and has worked more recently in Canada (1966) and could still be in Canada. Works in radar, electronics, wireless, accountant. Wife Mavis is in Toronto. Most anxious to contact and to know of and see children, Hilary and Vivian. Please contact us. Important. 68-36

68-2

PEDERSEN, Aage Jorgen. Being sought by solicitor in Denmark regarding inheritance from parents' estate. Born December 30, 1903/04. To Canada about forty years ago. Until December 8, 1957 wrote from Parsons P.O., B.C., then no further contact. Worked in sawmill. 68-2

68-2

SPROWL, Mrs. Elizabeth. Called Betty. Born in Liverpool April 4, 1918/19. 5'4" tall. Was in A.T.S. during war. Prior to that was in Domestic work. Maiden name Barrett. Married Archibald Sprowl in 1944. Children Kim, Brian and name of third child unknown. When last heard from in 1954 lived at Moose Jaw, Alberta. Later heard to be in St. John. In Army. Parents Thomas Henry and Margaret Ellen Barrett. Sister, Mrs. Barbara Mary Collings, England, inquires.

67-648

TORP, Synnove (Cindy). Born August 27, 1947 in Norway. Known to have worked in Toronto and Northern Ontario. Remained in Canada with father, Rolf Harald Torp, while mother, Mrs. Ragna Torp, returned with other members of family to Norway. Please write your mother. We have address. 67-300

68-20

TEDBALL, Glenda Bertha. Born April 12, 1951 in Toronto. Left home latter October, 1967. Parents Glendon and Norma Tedball. Separated. Glenda single. Mother and grandmother most anxious to hear from and to know how and where you are. Please contact one of them.

68-20

AN APPROACH TO POETRY

Songster Peter Cooke, of the Upper Norwood Corps, England, concludes his informative series, this time dealing with a poet of World War I, Wilfred Owen.

ONCE, when he conducted meetings at Upper Norwood, the late General Albert Orsborn told of how, at the Training College, Commissioner Jefferies told him to forget all about his poetical aspirations. "After all, Orsborn, you are a soldier, and no soldier ever dabbled in poetry."

"Please sir, what about David?" came the reply.

Besides calling on David to boost his claims to be a soldier poet, the young officer could easily have put forward Raleigh and Sidney as his supporters, and if the incident had occurred a couple of decades later, Wilfred Owen and several others.

Wilfred Owen's poetry epitomizes that fine flowering of verse which was one of the few good things to come out of the first world war.

Not that he was a willing warrior poet; far from it. The horror of war, rather than its splendour,

Under the sponsorship of The Salvation Army a special Christmas programme was presented at the Monteith Industrial Farm, near Timmins, Ont. Envoy John Hadley, who is responsible for Army work in the area, is seen speaking with "Santa Claus".

is his message, a view which received its tragic confirmation in his own death in 1918. I think he would have agreed with our own Ruth Tracy, who wrote:

Not of its glory! Leave that song to others,

and Catherine Baird:

I cannot joy in those young hearts

Whose beating hushed at dawn.

A dreamy, delicate boy, Owen began to write while still in his teens. Indeed, he prepared, though never published, a volume of verses, "Minor poems in minor keys—by a minor", before going

to France as a tutor, and this before he attained his majority.

In 1915 he enlisted, and thereafter he quickly matured both as a man and as a writer. Indeed, from 1917 onward, his poetry is full of the anger and deep pity he felt, the first for war itself, the second for its victims.

He was invalided home in June of that year, and whilst in a hospital near Edinburgh he met Siegfried Sassoon, a comrade soldier, and a fellow poet with similar opinions and sympathies to his own. This was one of the most celebrated meetings in the history of letters (and as important and romantic in its own way



The Songs of God's People (Continued from page 4)

herd. The third is *shadow* and I have yet to find the shadow of anything that could do me any harm—the valley of the *shadow* of death.

It is important to note that the pronoun reference changes in this verse from the third to the second—it is not *he* any longer, but *thou*, a reference which continues to the end of the psalm and is certainly more personal than the former.

The rod and staff referred to in these verses has special significance. The rod was a club, sometimes mailed, which the shepherd wore at his waist and which was used to ward off the wild animals or other external threats to the safety of the flock. The staff was much like a scout staff, sometimes, though rarely, crooked, that was used to bring the individual sheep back into line should he be prone to wander from the main flock. And so in the armoury of the Good Shepherd is that which takes care of my propensity to wander, my inbred sin, and the onslaughts of the evil one from without. Truly a comprehensive protection!

The suggestion that the final figure changes is common, although Weatherhead goes to great lengths to carry the shepherd analogy through to the end. In referring to "Surely goodness and mercy shall follow me" he draws a wonderful parallel with the sheep

dog that keeps the flock in line, and links this with the poem of Francis Thompson, *The Hound of Heaven*. It is a pleasant explanation, but I feel more comfortable in the one that draws our attention to the shepherd, now in his tent, extending the hospitality of the desert to a fugitive who crawls exhausted inside, his enemies literally at his heels.

The laws of desert hospitality required the shepherd or the occupant of the tent to extend all possible courtesy to the fugitive or traveller, to the sharing of the food to the anointing of the bruised and bleeding parts with medicinal oil. The same law forbade the enemy any access to the tent over the space of forty-eight hours, and the pursuer must stand outside the tent and watch, waiting his time. Our Good Shepherd, from his bountiful supply, gives us an "overflowing cup", even in such circumstances.

Though the earthly host must terminate his protection after the allowable two days, we have found refuge with One who rewrites the laws, and maketh all things new. So long as we remain under His protection, the hospitality will continue "all the days of my life, and I shall dwell in the house of the Lord forever." Such a promise is eternally relevant and eternally extended. Can you say, "The Lord is my shepherd"?

as that between Robert Browning and Elizabeth Barrett, and the mental and spiritual intercourse between two such kindred souls can well be imagined.

Owen returned to France in August, 1918, and was awarded the Military Cross in October. Less than a month later, a week before Armistice Day, he was killed in action.

Of the several poets who wrote about, and during the first world war, Rupert Brooke is probably the widest read, and Sassoon probably comes next. It is only fairly recently that Owen has come into his own, since Benjamin Britten's inspired use of verses by this poet intertwined with the Latin text in his *War Requiem*.

A favourite device of Owen's is the use of half rhyme instead of full rhyme in his verse. This is particularly vivid in *Strange meeting*, a poem too long to quote here, where the soldier dreams he escapes out of battle into a long tunnel where he meets the enemy he has killed that morning. The enemy addresses him as "friend" and together they fall into a sleep; the sleep of reconciliation and of death.

This use of half rhyme admirably creates a vague world of semi-darkness and murky shadows. Here is Wilfred Owen's poem, *Futility*, where this same half rhyme makes the mood of utter hopelessness and despair come immediately to life:

*Move him into the sun—
Gently its touch awoke him once,
At home, whispering of fields unsown,
Always it woke him, even in France,
Until this morning and this snow.
If anything might rouse him now
The kind old sun will know.*

*Think how it wakes the seeds,—
Woke, once, the clays of a cold star.
Are limbs, so dear-achieved,
Full-nerved—still warm—to hard to stir?
Was it for this the clay grew tall?
—O what made fatuous sunbeams toil
To break earth's sleep at all?*

He was a fine writer of sonnets, too, the compactness of the form drawing from him some of his best utterances.

Sidney, Brooke and Owen all died of war wounds at an early age. Let us cherish all the more this slender legacy they have left us; a legacy which adds to the richness of English poetry.

WOMEN talk

Featuring

MRS. MAJOR KENNETH EVENDEN Toronto, Ontario



Household Hint

★★★ A spry 85-year-old shared with me her secret for preventing soggy piecrust. Here it is! With a pastry brush, coat the uncooked pastry shell with unbeaten egg-white and pop into hot oven for a few minutes, (or let pieshell stand until egg-white has dried), then add fruit filling. A little egg-white painted on the rim of the pieshell will stick the upper crust to the lower one.

Beauty Hint

★★★ Try this when your skin feels the worse for wear. Mix one part olive oil to two parts salt into a paste. Spread generously over face and neck. In about twenty minutes rinse off with warm water, pat dry. Leaves the skin clean and soft.

What's in a Word?

★★★ Some words become obsolete or change their meaning with the passage of time. Let me illustrate.

A teenage class had just read in the Scriptures where "Jesus healed many of divers diseases." The teacher enquired what was meant by "divers diseases". "Oh, you know," came the quick response, "It's the bends; deep-sea divers get it sometimes."

Good Reading

★★★ A delightful book for family devotions with young children is "Let's talk about God" by Gertrude Ann Priester, published by Westminster Press.

An exciting adult story of rehabilitation is "My Shadow ran Fast" by Bill Sands, published by Prentice Hall.

If you enjoyed "The Incredible Journey", you will want to read "The Fields of Noon" by Sheila Burnford, published by McClelland and Stewart.

"The Jerusalem Bible", published by Doubleday, is invaluable.

A Slip of the Tongue

★★★ Slips of the tongue are often unintentionally funny. Recently I heard an officer refer to those "worm-hearted people". His wife must have been equally nervous, for she read about "the shepherd of the heep".

Recipe for a Happy Year

★★★ The following was gleaned from my daughter's grade eight cook book.

Take twelve fine, full-grown months. See that these are thoroughly free from all old memories of bitterness, rancor, hate and jealousy. Cleanse them completely from every clinging spite. Pick off all specks of pettiness and littleness. In short, see that these months are free from all the past.

Have them as fresh and clean as when they first came from the great storehouse of time. Cut each month into thirty or thirty-one equal parts. Prepare one day at a time as follows:

Into each day put faith, patience, courage, work (some people omit this ingredient and spoil the rest), hope, fidelity, liberty, kindness, rest (leaving this out is like leaving dressing out of a salad) prayer and meditation. Put in about one tablespoon of good spirits, a dash of fun, a sprinkling of play and a heaping cupful of good humour. Pour into the whole a liberal amount of love and mix with vim. Cook thoroughly in a fervent heat. Garnish with a few smiles and a sprig of joy. Serve with quietness, unselfishness and cheerfulness . . . and a happy year is a certainty! (From Miss Scott's Recipe Book, Central Technical School Supper Club, '56-'57.)

In Passing

★★★ My father often gives me his copies of Time magazine. Leafing through one I was intrigued to notice that only deaths were recorded under "Milestones". Perhaps it's indicative of a generation that believes God is dead, belief in the Bible is dead and the family unit is dying.

It's reassuring to recall that Christ came into the world as part of a family, and that His declared purpose in coming was that we "might have life, and have it more abundantly."

Colonel Herbert G. Wallace describes

The boy whom the President kissed

Beach, close to his Portsea sea-side home in Victoria.

Mr. Holt's tragic death has rocked Australia in a manner that no single happening has done for many a year, but it has also called forth the expressed and practical sympathy of most nations of the world. Messages have poured in to the people of this country from hundreds of sources, envoys from 25 nations mourned his loss at a memorial service held in St. Paul's Cathedral, and ten of the world's leaders flew to Australia for this occasion to express their nation's sympathy.

Prince Charles, the Prince of Wales, arrived in the same plane as the British Prime Minister,

Mr. Harold Wilson, and the Conservative Opposition Leader, Mr. Edward Heath. President Lyndon B. Johnson of the United States and presidents from a number of eastern countries and other international representatives were included in the mourners who packed the Cathedral in Melbourne, while 10,000 more crowded around outside. Many more thousands heard the service piped to five central city locations, and it was reported that millions watched the service on television in Australia, New Zealand, America, Europe and Japan.

Commissioner Hubert Scotney, Territorial Commander for Southern Australia, represented

The Salvation Army on this occasion. It seemed that the whole world was in mourning for a man who had made such an international impact during his comparatively short tenure of office as Prime Minister.

However, the one who felt this loss more personally than all others was the widow, Mrs. Zara Holt, who faced her sudden sorrow in a courageous and self-disciplined way. Supported by her three sons and their families, she was marvellous in her composure.

One of the grandsons of the Prime Minister, Christopher Holt, an attractive eight-year-old school boy in short trousers, wearing a "beatle" fringe, was especially drawn to Lyndon B. Johnson; indeed, the attraction seemed to be mutual. Since the two had met during the American leader's official visit to Australia

(Continued on page 13)

THE circumstances governing the meeting of President Johnson and Christopher Holt in Australia recently were extremely sad, but the happening has made history.

The Rt. Hon. Harold Holt, Prime Minister of Australia, disappeared a week before Christmas in a heavy surf at Cheviot

MAGAZINE features

TEN RULES FOR HAPPIER SKIING

SKIING, one of Canada's greatest outdoor winter sports, is growing every year at an increasing rate.

Thousands of seasoned skiers take to the slopes. But many more skimming the snow are first-timers—the majority of all skiers are occasional weekend participants with varying degrees of experience and skill.

Accordingly, the accelerating growth of the sport has led to increasing concern about the number of accidents and ensuing injuries.

The major cause of injuries is over-enthusiasm among amateurs—skiers whose physical condition is not good enough for this rigorous sport and who over-estimate their ability or lose control because of fatigue.

So the National Safety League offers the following ten points as a guide for the weekend skier:

Safety Tips

Physical Condition — By exercising ten minutes a day along skiing lines, the weekend recreational skier can greatly reduce accident proneness.

Proper Equipment — Ski equipment need not be the most expensive, but should be properly fitted to individual requirements by an equipment expert.



Lessons — Learning proper ski techniques from a certified instructor is imperative.

Know Ski Area — Don't ski in areas which are beyond your ability.

Ski in Groups — Groups of four are best; in the event of an accident, one person can stay with the injured skier while the other two seek help.

Lifts and Toes — Follow instructions posted.

Ski Courtesy — As on the highways, so on the ski slopes—courtesy does away with carelessness, avoids accidents.

Fatigue — If you get over-tired, you are more prone to accidents. Don't do it.

Cross Country Skiing — Notify ski patrol of your departure and expected return time. Time your run to return before dusk.

Join Up — Join a ski club if

you enjoy the sport — the facilities, training and ski patrol provide a special safety margin for amateurs.

It's a great sport, so get out and hit the hills and trails. But keep these safety rules in mind, for you won't much enjoy skiing if you break a leg on the way.

Johnson reached Melbourne on this sad mission and went immediately to the home of Mrs. Holt to express his sympathy in person, there was in the midst of the sorrow a pleasing reunion. The two met in the lounge of the Prime Minister's home in the beautiful Toorak suburb, and the overheard conversation went something like this.

"Christopher, your grandfather was a great man" said the President "so you have a great reputation to uphold, and a great name. We are looking to you to carry on that great name, and we are sure that you will."

When the President came out of the front door, he and Christopher walked hand in hand. Mr. Johnson wanted to show the boy the inside of his huge car which had been flown to Melbourne from the United States by special aircraft. The lad, neatly dressed in the school uniform of Glamorgan, the junior high school of Geelong College, was rather overwhelmed by it all.

Applause

A burst of applause greeted the appearance of the two, and Christopher shyly turned and made a bolt for the house. However, the President caught him in a stride, and holding on to his hand, gently ushered him up alongside the Presidential car and pointed out some of its more remarkable features. Then, in a final gesture, as the one prepared to drive off to the Cathedral and the other to join his grandmother to accompany her to the memorial service, President Johnson bent over and kissed Christopher on behalf of his publicly acknowledged friend, the late Prime Minister of Australia.



From the Divisional Commander for Metro Toronto



Open Letter to Mary and Joe

AS an interested admirer and well-wisher I realize you have a very busy programme, personally and otherwise. In the last year or two I have come to realize as never before the time factors involved for people like yourselves in these days. So this will be brief and helpful, one hopes.

Frankly, the recent Candidates Sunday reminded me forcibly that, with all other churches, The Salvation Army really does have an urgent need of candidates for its vitally important and diversified ministry. Even more specifically, **it needs people like you and needs you now!**

MINDING MY OWN BUSINESS

COMING home from a street meeting one evening, I suddenly had an urge to speak to a man who was ahead of me. Moving more rapidly, I caught up with him and began talking to him about his soul. He gave me a disgusted look, and then growled, "Mind your own business". "But this is my business," I cried. "Jesus died for you and me and all mankind. He has called me to be a witness and tell others about Him." I unburdened my heart. It was no use. He still growled in a rough voice, "Mind your own business".

As I walked away with these words ringing in my ears, I was prepared to agree that folk don't always appreciate individuals probing into their personal affairs. How often I heard my father say with a penetrating look, "If they wanted you to know they would have told you".

Suddenly I realized that part of minding my own business was to pray for people, so why not him? I began a wrestling with God about the soul of that man; but the days and weeks stretched out and I grew tired of praying and seeing nothing happen. I had almost reached the point where I was willing to call it quits. Then I wondered if I had been telling God how to run His business. So I started to pray again. This time I could only utter this man's name and add, "Thy will be done, Lord".

Coming along the street another evening, someone sidled up to me and a voice said, "Hi Cap", I went home and thought about what you said to me. It has troubled me day and night for weeks, and today I knelt down at work and asked God to forgive all my sins."

It was by God's great mercy that this man was brought to a knowledge of God before the eternal summons came to him; and my honour to be used by God in pointing this man to his Saviour—through minding my own business.

Some words (the author unknown to me) flash to mind.

*The time is short.
If thou wouldst work for God it must be now.
If thou wouldst win the garlands for thy brow,
Redeem the time.
I sometimes feel the thread of life is slender;
And soon with me the labour will be wrought;
Then grows my heart to other hearts more tender;
The time is short.*

I'm glad I was minding my own business!

RUSSELL WHEELER, Brigadier.

commenced our service. We had become sensitively aware that even Jesus had to leave what He was doing as a carpenter, as His Father's whole will for Him became undeniable.

Dietrich Bonhoeffer, the heroic German theologian who resisted the evils of Nazism even to death on the gallows, is not always readily discernible in his theology, though crystal clear in his example. But in his "Cost of Discipleship" he wrote: "We Christians are apt to want cheap grace . . . that is, we look for grace without price; grace without cost . . . cheap grace without discipleship, grace without the Cross, grace without Jesus Christ, living and incarnate. When what we need is costly grace. Such grace is costly because it calls us to follow Jesus Christ. **It is costly because it costs a man his life, and it is grace because it gives a man the only true life.**"

You, dear Mary and Joe, will probably never be faced with the stern, cruel choice of the relatively young Bonhoeffer at his end. You may never be asked to do the kind of fighting that has been the lot of many in our Army, and which is portrayed in the lines framed on the office wall of Major Bill Leslie, at Miracle Valley:

Some wish to live within the sound

Of church or chapel bell;
I want to run a rescue shop
Within a yard of hell.

But in your heart, if not in your testimony, you may have to say what a poet has Simon of Cyrene saying:

I took that cross up with a will

I bore it all the way;
I carried it to Calvary's hill
For love of Him that day.

At any rate, may God bless and guide you both, and the many whom you represent, in this all-important matter.

Sincerely yours,
ALFRED SIMESTER

YOUTH councils! Are they really worth it? The March issue of "The Crest" contains an in-depth look at this feature of Salvation Army life. An up-to-date teen testimony; an article written to help the spiritual life; interesting photos and youth news of the territory, plus regular features will make the March issue of "The Crest" a good buy, at only twenty-five cents.

Just in case you haven't read about young love, the missionary grey or a Korean bus ride, be sure to get a copy of the February "Crest"—now on sale at all corps.



▲ 1



▲ 2

▼ 3



1. The "mu-mus" are opened, and Mrs. Lieut.-Commissioner Bramwell Cook passes some steaming food to her husband. Regional Commander, Brigadier Tom Evans (right) doesn't look too sure of things—maybe he's on a diet! 2. These men were met, along the Goroka-Henganozi road, returning home after a week-long sing-sing. Any excuse will do for a sing-sing and when employers, including missions, take on contract labour they get people from distant villages to insure a continuity of labour. The local workers are missing from work too often—they are at the village sing-sing! 3. In the mission's version of the sing-sing, the prophet songs excite the people by the hypnotic effect of repetitious melody and sinuous movement. Mrs. Aux.-Captain Tamarua, a natural leader, takes the solo part while her husband (left) and another comrade join the dance, which often goes far into the night.

SING-SING and PROPHET SONG

Another fascinating look at Salvation Army work in the hinterland of Papua New Guinea by Major Nelson Dunster, Sydney, Australia.

AS a "square-eyed" television entertainer, I had to relearn in Papua/New Guinea how to have fun by actually taking part in my own entertainment. What I did not realize though was that I ought to have prepared myself by a series of limbering up exercises before going to the territory.

Sing-sings and prophet songs are not for those whose only exercises have been for the eye muscles. Consequently, when I arrived back in Port Moresby at 2:30 a.m. after attending the opening of the new hall at Boregaina (and I left the celebrating early) I was not in the best of shape. How the native people can cavort the way they do, with stomachs solid-full of steamed root vegetables, cooking bananas (that don't taste a bit like bananas), and wallaby and chicken flesh, is a wonder to me.

A Wonderful Time

But they have a wonderful time—and "time" means nothing. How old everybody is, nobody knows. A simple measure as to when a child may begin school, for instance, is to see if he or she can touch the left ear with the right hand, or vice versa; and if able to do so the child's age is estimated at about five years.

The song and dance of the people—the sing-sing—has been artfully adapted to Christian worship and the teaching of the gospel by what is called the prophet songs. These songs, introduced by missionaries from other Pacific islands many decades ago, are something like the more widely familiar "calypso" songs of the West Indies. Like the "calypsos", some are written to tell a story of a contemporary event, but many of the songs tell, at great length, stories from the Bible. The singing, usually with solo and response, increases in fervour and leads into a picturesque dance in which the soloist may be joined by any others who "get the spirit". It is usual for the dancers to have something in their hands to twirl and palm leaf and flowers to adorn themselves, without particular significance to the subject of the song.

While the dancing and singing is going on (either in festive sing-sing or religious prophet song) the "mu-mu" hot stone steam ovens are waiting their turn for attention. The top layer of earth is scraped off, then the banana leaf covers; the top stones are taken out of the pit with great pincers made by splitting a branch of a tree, then the food is lifted out. Chicken wrapped in banana leaf and steamed in coconut milk, is particularly delicious, and very "very" rich.

WORLD SCOPE

Short notes which give glimpses into Salvation Army work in missionary countries and around the world.

DURING flood relief work in Ceylon, the Territorial Commander, Lieut.-Colonel Burton E. Pedlar, the General Secretary, Brigadier D. L. Balasooriya and other officers, visited Madampe, where dry rations were distributed to four hundred distressed families.

* * * * *
In the Western India Territory, Youth Year promises to be an outstanding and memorable event. The aims of the year are threefold, as suggested by the triangle in the centre of the Youth Year badge: Advance; Attract; Awaken.

* * * * *
The annual capping ceremony of new nurses was held recently in the Booth-Tucker Memorial Hall, Anand, Western India, and conducted by the Territorial Commander, Colonel Henry Warren. Eight new nurses escorted by four staff nurses made their way to the platform to the accompaniment of band music. The Territorial Commander announced the lighting of twenty-six candles signifying the completion of that number of years for the Emery Nurses' Training School and Mrs. Warren placed the cap on the head of each nurse. With their own lighted candles the new nurses recited the Florence Nightingale pledge and sang the consecration hymn.



"I have brought my brother to you. Can you make him see?"

THE STORY SO FAR: Leonard Woodward entered training for Salvation Army officership, this being followed by a succession of corps commands. Following marriage he and his wife undertake service in the Far East. After some language studies their first appointment takes them into the island of Celebes. Appointed to pioneer the Army's work among the head-hunting Toradjas, they settle in the village of Kantewoe. After a number of years they record their first converts. **NOW READ ON.**

ter to the spiritual needs of the people around them. Leonard Woodward was no exception to this general rule. Once confidence was established, the people came to him with complete faith in his abilities. First in Kantewoe, then in the neighbouring villages, he would find himself surrounded by needy folk suffering from a variety of ailments. From time to time it became necessary to hold separate sessions with the sick immediately after the spiritual meetings.

Many of the villagers suffered from disorders which could be cured by the application of simple remedies; oils, ointments and salts worked wonders. But occasionally the missionary was confronted with a need which required much patience, love and real understanding of human nature. Would-be patients often travelled long distances and endured great hardship in their anxiety to be cured at the hands of Tua Djanku, the white missionary of Kantewoe.

One evening Leonard was holding an open-air meeting in the Kantewoe village. The congregation was packed together in close formation and stretched away into the fading light, everyone listening intently to a quiet voice that spoke of eternal love seeking the hearts of men. Suddenly there was a loud commotion on the outskirts of the crowd, and a boy's voice could be heard crying insistently: "Make way; let us through! Make way; let us through!"

As the crowd fell away in surprised disorder, a pathetic procession could be seen making its way from the outer fringe. A

12. A DOCTOR FOR THE TORADJAS

AS Leonard and his wife watched their first converts grow in the Christian faith, their happiness knew no bounds and their own hopes soared accordingly. Booli, son of the old chief, was one of the first converts to be sworn-in as a Salvation Army soldier. It was Bandera, the boy through whom Leonard found the key to the Omega language, who was the very first.

Laua was one of the first to become an officer among his own people. Many years later, when the Army work was seriously threatened, it was Laua who hastened from the district in which he was then labouring home to Kantewoe, to keep the people together and the work alive. His faithfulness was a testimony to the soundness of the work done by Leonard and Maggie.

Now, not all missionaries have medical qualifications, but sooner or later most find themselves called upon—like their Master—to heal the body as well as minis-

A Missionary Story by LIEUT.-COLONEL ALBERT KENYON

youth was leading an older man—obviously blind—by means of a bamboo pole; each of them held an end. Leonard waited for them and then, as the boy came near, asked, "What is the meaning of this interruption? Why do you thus disturb the meeting?"

With a gesture, the lad brushed aside the missionary's query and asked a question himself. "Are you the man who gives sight to the blind? I have brought my brother to you. Can you make him see?"

The brother himself then step-

native who had listened to my telling of the Bible incident. With supreme faith he had at once made arrangements to travel to Kantewoe—normally eight hours' journey through dense jungle along a path which topped a mountain and crossed a number of swiftly-flowing streams. What is more—he had come to stay until he could see. After the meal the younger boy left us to return home, but on the next morning and each succeeding day I washed the man's eyes with a solution of boracic acid powder and water.

LEONARD GOES EAST

ped forward eagerly and said: "I have come to receive my sight. I hear that you have been talking about One who can restore sight to blind men. I would like to see."

As Leonard looked at the pathetic figure before him, unseeing eyes set in eagerly upturned face and hands outstretched in pleading, he was reminded of a Bible story and heard an echo of the prayer recorded there: "Lord, that I may receive my sight." Did that New Testament story provide any guidance as to what he himself should now do?

Breathing a prayer, Leonard spoke to the waiting Toradja. "I cannot make you see, but it is quite true that I have been speaking of One who can give sight to the blind—Jesus Christ, the Son of God the Father, whose servant I am. I can pray to the Father through the Son and ask Him to help you. He is the One of whom I have been talking. But you must understand that it is not always His will to answer our prayers in the way we desire they should be answered." Thus, patiently, and in the simplest of terms, Leonard sought to help the blind man to a right understanding of his need. Still the seeker reaffirmed his belief that sight could be given to him, and, seeing his faith, Leonard suggested that they should pray.

Tense atmosphere

In the evening hour, with the deepening shadows of the surrounding jungle relieved only by the bright watching eyes of the Toradjas, Leonard started to pray. The atmosphere was tense and he felt the challenge of the hour. He prayed earnestly that this suppliant should find sight for his eyes and that the light of the gospel might illuminate his heart. With bowed head the blind man followed every word.

"At the close of the meeting I took both the blind man and his younger brother home with me," Leonard said later when describing the incident. "Maggie gave them some food and we both listened to their story. Evidently the sufferer had heard the story of Bartimaeus from some other

"On the third morning he said he could see things moving but could not distinguish anything. ("I see men as trees, walking.") I remembered that those were the words of the blind man at Bethsaida.)

"A few days later I called him as usual in order to bathe his eyes. There was no answer to my call. I repeated my call, but still there was no answer.

"I soon discovered that he had gone, leaving a message informing me that, as he could now see well enough to find his way home, he had returned to his people. Naturally I was a little taken aback at this unexpected turn of events. I thought that at least the man could have taken his leave properly by saying goodbye. Indeed, I was more than a little worried when I remembered the long journey between Kantewoe and the blind man's village.

Gratitude

"But I need not have been troubled. Some time later the man reappeared, happy because he could see, and bearing with him some fruits and other delicacies as an expression of thanks, and a number of articles he had brought on behalf of his fellow-villagers for barter. For many years the man acted as the recognized go-between—carrying and exchanging goods, particularly salt, between Kantewoe and his own folk. He never lost his sense of gratitude or once failed to call upon Maggie and myself. If either of us was absent from the village—be it for an hour or several days—he would wait until he had seen both of us whom he called his 'father and mother'."

God often works His miracles like that—simple remedies lovingly applied by the hands of faith. Leonard and his wife were to see such happenings again and again. A sense that God was truly using him was a great support to the one-time grocer's boy when he found himself confronted with as many as eighty people—most of them suffering from swollen neck glands—and all waiting patiently for his attention, expecting to be cured.

(To be continued)